THE RVLES AND DIRECTIONS of the Ordinance of PARLIAMENT Concerning SUSPENSION from the LORDS SUPPER in case of Ignorance, RESOLVED INTO *A ſhort Catechiſme.*

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BIBLIOTHECA·BODLEIANA

To the Reader.

THis Catechiſme is ſo compiled, that every one may ſee the knowledge of theſe things required by the Ordinance on the one hand: And the truth of them confirmed by the Scriptures on the other.

Not that we are to take up our reſt in the knowledge of theſe things, But that with the Apoſtle, we grow in grace, and

in the knowledge of the Lord Jesus Christ, 2 Pet. 3. 18. *Untill that may be accomplished and fulfilled, which was long since fore-propheſied by the Prophet* Isaiah; *The Earth shall be full of the knowledge of the Lord, as the waters cover the Sea*, Isa. 11. 9.

Which shall be the praier of the most unworthy of all the Churches Servants in the work of the Ministrie.

I. G.

BY the Ordinance of PARLIAMENT, declaring who are to be admitted to the Sacrament of the Lords Supper, and who are to be suspended from it in the case of Ignorance, it is required that

All such persons who shall be admitted to the Sacrament of the Lords Supper ought to know,

The Ordinance	*The Question.*
I.	
THat there is a God.	Q. *WHat is the first and most needfull thing for every one to know and beleeve?*
And that there is but one,	Q. *How many Gods be there?*
Everliving	Q. *What manner of one is he?*
and true God,	
maker of Heaven and Earth,	Q. *What are the works of God?*
and Governour of all things.	
That this only true God is the God which we worship.	Q. *Who is this only true God?*
That this God is	Q. *Into how many per-*

A. THat there is a God.

Heb. 11.6. *He that cometh to God, must believe that* He *is.*

A. There is *but one God.*

1 Cor. 8.4. *We know* there is no other God but one.

A. An Everliving.

Dan. 4.34. *I praised and honoured him that* liveth for ever.

And true God.

Deut. 32.4. *God is a God of truth.*

A. Chiefly two, Creation by which he made Heaven and earth.
And Preservation, by which he upholds and governs all things.

Gen. 1.1. *God created the Heaven and the earth.*

Neh. 9.6. *Thou even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their host: the earth and all things therein; the sea and all that is therein,* and thou preservest them all.

A. This only true God is the God whom we worship.

Deut. 10.20. *Thou shalt fear the Lord thy God, him shalt thou serve, and to him thou shalt cleave, and swear by his* Name, Psal. 66.4.

A. This God is

1 Joh. 5.7. There are three

but one, yet three distinct Persons, the Father, the Son, and the holy Ghost.

sons is this God distinguished?

Q. Which be those three Persons?

all equally God.

Q. Are these three Persons equall?

II.

THat God created man

Q. Who created man?

after his own Image,

Q. How did God create man?

in knowledge, righteousnesse, and true holinesse.

Q. Wherein consists this Image of God?

That by one man sin entred into the world.

Q. How then came sin into the world?

And death by sin.

Q. What was the fruit and effect of sin?

And so death passed upon all men, for that all have sinned

Q. Are all men then subject unto death?

That thereby they

Q. What then is our con-

distinguished into three persons.

A. The three persons in the Godhead are, the Father, the Son, and the Holy Ghost.

A. Yes, They are all equally God.

A. God created man.

A. God created man after his own Image.

A. In knowledg, righteousnesse, and true holines.

A. Sin came into the world *by the sin of one man.*

A. Sin brought forth *Death.*

A. Yes, For death hath passed upon men, because all have sinned.

A. We are all

that bear record in Heaven.

1 Joh. 5. 7---The Father, the Son, and the Holy Ghost.

1 Joh. 5. 7---*And* these three are one.

Gen. 2. 7. The Lord formed man *of the dust of the earth.*

Gen. 1. 27. *God created man after his own Image.*

Col. 3. 10. *Put on the new man, which is renewed in knowledge, after the Image of him that created him.* Eph. 4. 24.

Rom. 5. 12. *By one man sin entred into the world.*

Rom. 5. 12. *Death entred in by sin.*

Rom. 5. 12. *Death passed upon all men, for that all have sinned.*

Ephes. 2. 1. *You hath he*

are all dead in trespasses and sins.

And are by nature the children of wrath.

dition by nature?

Q. What is our misery thereby?

And so liable to eternall death.

Q. But is that all?

Q. How come we to be liable to eternall death?

The wages of every sin.

III.

THat there is but one Mediator the Man Christ Jesus.

Q. Is there any mediator between God and man?

Who is over all God blessed for ever.

Q. Is he onely man?

Neither is there salvation in any other.

Q. Is Salvation to be attained by any other?

That he was conceived by the Holy Ghost.

And born of the Virgin *Mary*.

Q. How did he being God become man?

dead in treſpaſſes and ſins.

A. We are all by nature the children of wrath.

A. No, For *we are thereby liable to eternall death.*

A. Becauſe death is the wages of every ſin.

A. Yes, There is one Mediator between God and man, the man Chriſt Jeſus.

A. *No, he is alſo* over all, *God* bleſſed for ever.

A. No, Salvation is not to be attained by any other.

A. He was conceived by the holy Ghoſt, and born of the Virgin *Mary.*

quickened who were dead in treſpaſſes and ſins.

Epheſ. 2. 3. We were by nature the children of wrath *as well as others.*

Rom. 5. 19. *By the offence of one,* the fault came on all to condemnation.

Rom. 6. 23. *The wages of ſin is death.*

1 Tim. 2. 5. *There is one Mediator between God and man, the man Chriſt Ieſus.*

Rom 9. 5. Chriſt is *over all,* God *bleſſed for ever.*

Act. 4. 12. Neither is there ſalvation in any other, *for there is no other name under heaven whereby we muſt be ſaved.*

Mat. 1. 20. *That which is conceived of her is of the holy Ghoſt,* Mat. 1. 22, 13.

The Ordinance.	*The Question.*
That he died	*Q. What hath Christ done for us?*
Upon the Crosse;	*Q. What death did Christ undergoe for us?*
To save his people from their sins.	*Q. Wherefore did Christ undergoe death?*
That he rose again	*Q. But was Christ overcome of death?*
The third day from the dead.	*Q. When did he rise againe?*
Ascended into heaven.	*Q. What did he after his resurrection?*
Sits at the right hand of God.	*Q. What doth he there?*

A. He died for us.

Rom 5.8. *While we were yet sinners, Christ died for us.*

A. He died the cursed death upon the Crosse for us.

Phil. 2. 8. *He humbled himself and became obedient unto death*, even the death of the Crosse.

A. To save his people from their sinnes.

1 Cor. 15.3. Christ died for our sins.

Mat. 1.21. He shall save his people *from their sins.*

A. No, He overcame death and rose again.

Rom. 14.9. *To this end Christ both died, and rose, and revived, that he might be Lord of the dead and living.*

A. He rose again *the third day.*

1. Cor. 15.4. *Christ died for our sins, and was buried, and* rose again the third day *according to the Scriptures.*

A. He ascended up into the heavens.

Act 1.9. *While he spake these things, while they beheld*, he was taken up, and a cloud received him out of their sight.

A. He sits on the right hand of God.

Heb. 1.3. *When he had by himself purged our sins*, he sate down on the right hand of the Majesty on high.

The Ordinance.	*The Question.*
And makes continuall intercession for us,	Q. *What doth Christ at the right hand of God?*
Of whose fulnes we receive grace necessary to salvation.	Q. *What benefits have we now by Christ?*
IIII.	
THat Christ and his benefits are applyed only by faith.	Q. *How is Christ with his benefits applyed unto us?*
That faith is the gift of God.	Q. *How may we attain unto faith?*
That we have it not of our selves.	
But it is wrought in us by the word, And by the Spirit of God.	Q. *How is faith wrought in us?*
That Faith is that grace whereby we	Q. *What is Faith?*

A. He maketh continuall intercession for us.

Heb. 7. 25. *He is able to save to the uttermost, seeing he ever lives* to make intercession for us.

A. Of this fulnesse we receive grace necessary for salvation.

Joh. 1. 16. Of his fulnes have we all received, *and grace for grace.*

A. Christ with his benefits are applyed to us *only by Faith.*

Joh. 1. 12. To as many as received him, *to them he gave power to become the Sons of God,* even to them that believe in his name.

A. It is the gift of God, we have it not of our selves.

Ephes. 2. 8. *By grace ye are saved through* faith, and that not of our selves, it is the gift of God.

A. It is wrought in us *by the word of God* as the *instrument,*

Rom. 10. 17. Faith cometh by hearing, *and hearing by the word of God.*

And by the spirit of God, as the *efficient cause* thereof.

1 Cor 2. 4. *The Apostle saith, his preaching was in the demonstration* of the spirit, that their faith might be in the power of God.

A. It is that grace whereby we be-

2 Tim. 1. 12. *I know whom I have believed, and I am*

live and truſt in Chriſt for remiſſion of ſin, and life everlaſting.

According to the promiſe of the Goſpel.

But whoever believeth not on the Son of God, ſhall not ſee life, but ſhall periſh eternally.

That they who truely repent of their ſins,

do ſee them,

ſorrow for them,

turn from them

unto the Lord.

And that except men doe repent, they ſhall ſurely periſh.

Q. Where are theſe things promiſed to a believer?

Q. But what ſhall become of thoſe that doe not believe in Chriſt?

Q. What is required of thoſe that doe truly repent of their ſins?

Q. To whom muſt we turn?

Q. But what if we do not repent?

lieve and truſt in Chriſt for remiſſion of ſin and live everlaſting.

A. Theſe things are promiſed in the Goſpel.

A. Thoſe that doe not believe in Chriſt, ſhall never ſee life, but periſh eternally.

A. It is required of thoſe that truely repent of their ſins, that they

1. See their ſins;

2. Sorrow for them;

3. Turn from them.

A. We muſt return *unto the Lord.*

A. If we do not repent, *we muſt needs periſh.*

perſwaded that he is able to keep that which I have committed to him againſt that day.

Eph. 3. 6. We are partakers of his promiſe *in Chriſt* by the Goſpel.

Joh. 3. 36. *He that believeth not the Son, ſhall not ſee life.*

But the wrath of God abideth on him.

Pſal. 51. 3. *My ſin is ever before me.*

2 Cor. 7. 10. *Godly ſorrow worketh repentance to ſalvation.*

Eze. 14. 6. Repent and turn *you from your Idolls; and turn away your face from all your abominations.*

Jer. 4. 1. *If you will return, O Iſrael, ſaith the Lord,* Return unto me.

Luk. 13. 3. Except you repent, you ſhall all periſh.

The Ordinance.

That a godly life is conscionably ordered

according to the Word of God,

In holines and righteousnesse.

Without which no man shall see God.

That the Sacraments are seals of the Covenant of grace in the blood of Christ.

That the Sacra-

The Question.

Q. What is further required of a Christian?

Q. What is a godly life?

Q. Why must we lead our life in holines and righteousnes?

Q. What are the Sacraments? Or What is the use of the Sacraments?

Q. What, or which are

A. A godly life.

Tit. 2. 11. 12. *For the grace of God, that bringeth salvation, hath appeared to all men,* teaching us to live soberly and godlily *in this present world.*

A. That which is conscionably ordered

Act. 24. 16. *Herein doe I exercise my selfe, to have alwaies a conscience void of offence towards God, and towards men.*

According to the Word of God.

Psal. 119. 9. *Wherewith shall a young man cleanse his way? Even by taking heed thereto, according to thy word.*

In holines and righteousnes,

Luk. 1. 75. *That we may serve him in holinesse and righteousnesse.*

A. Because without holines no man shall see God.

Heb. 12. 14. *Follow holinesse, without which no man shall see God.*

A. They are seals of the Covenant of Grace, in the blood of Christ.

Ro. 4. 11. *The signe of Circumcision a Seal of the righteousnesse of faith.*

A. The Sacra-

1 Cor. 11. 25. *This*

ments of the new Testament are Baptisme and the Lords Supper.

the Sacraments of the new Testament?

That the outward Elements of the Lords Supper are Bread and wine.

Q. What be the outward elements of the Lords Supper?

And doe signifie the body and blood of Christ

Q. What do the outward Elements, or the Bread and wine signifie?

Crucified.

Q. In what condition Christ represented in the Sacrament?

ments of the new Testament, are Baptisme and the Lords Supper.

A. The outward Elements of the Lords Supper are Bread and Wine.

A. The Bread and Wine signifie the Body and Blood of Christ.

A. In a crucified condition.

Cup is the new Testament in my blood.

Mat. 28. 19. *Go teach all Nations, Baptising them in the Name of the Father, and of the Son, and of the holy Ghost.*

1 Cor. 11. 23. *That which I have received of the Lord, I have delivered unto you, how the Lord Iesus the same Night wherein he was betraied tooke Bread, &c.*

1 Cor. 11. 26. *As oft as ye eate this Bread, and drink this Cup, ye do shew the Lords death till he come.*

Matth. 26. 26. 27, *Iesus took bread and blessed it, and brake it, and gave it to his Disciples, and said, Take, eate, this is my Body. And he took the cup and gave thanks, and gave it to them saying: Drink ye all of this, for this is my Blood.*

1 Cor. 11. 24. *This is my body which is broken for you.*

Mat. 26. 28. *This is my*

Which the worthy receiver by Faith doth partake of in this Sacrament.

Q. *What benefit hath the worthy receiver by this Sacrament?*

Which Christ hath likewise ordained,

Q. *Who did ordaine or institute this Sacrament?*

For a remembrance of his death.

Q. *For what end did Christ ordain the Sacrament?*

That *whosoever eates and drinks unworthily, is guilty of the body and blood of the Lord.*

Q. *What is the danger of eating and drinking unworthily in the Lords Supper?*

And therefore every one is to examine himself,

Q. *What then ought every one that receives the Sacrament to doe?*

Lest he eate and drink judgement to himself, not dis-

Q. *Why ought every receiver to examine himself?*

A. He partaketh of the Body and blood of Christ.

blood of the new Testament, which is shed for many, for the remission of sin.

1 Cor. 10.16. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?*

A. Christ did ordain and institute the Sacrament.

1 Cor. 11.23. *The Lord Iesus, the night he was betrayed, took bread,* &c.

A. Christ ordained it *for a remembrance of his death.*

1 Cor. 11.24. *Take, eat, this is my body which is broken for you*; Doe this in remembrance of me.

A. Who ever eateth and drinketh unworthily, *is guilty of the body and blood of Christ.*

1 Cor. 11. 29. *For he that eateth and drinketh unworthily*, shall be guilty of the body and blood of the Lord.

A. Every one that receives, ought *to examine himself.*

1 Cor. 11.28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

A. Every receiver ought to examine himselfe, *lest*

1 Cor. 11.29. *He that eateth and drinketh unworthily*, eateth and drinketh

cerning the Lords body.

VI.

THat the ſouls of the faithfull after death, doe immediatly live with Chriſt in bleſſednesſe.

Q. What doth become of the ſouls of the faithfull after death?

That the ſouls of the wicked do immediatly goe into hell torments.

Q. What doth become of the ſoules of the wicked after death?

That there ſhall be a Reſurrection of the bodies,

Q. Do the bodies of men after death periſh for ever?

Both of the juſt and unjuſt,

Q. Shall the bodies of all riſe again, both good and bad?

At the laſt day.

Q. When ſhall all men riſe again?

At which time all ſhall appear before the Judge-

Q. What ſhall become of them being ſo raiſed up?

leſt he eat and drink judgement to himſelf, becauſe he diſcerns not the Lords body.

damnation to himſelf, not diſcerning the Lords body.

A. The ſouls of the faithfull after death, doe immediatly *liue with Chriſt in bleſſednes*

Luk.23.43. *Verily I ſay unto thee,* To day ſhalt thou be with me in Paradiſe.

A. The ſouls of the wicked after death, doe immediately *goe into hell torments.*

Luk.16.22. *The rich man died and was buried,* and in hell *he lift up his eies* being in torments.

A. No, There ſhall be a reſurrection of their bodies again.

1 Cor.15.52. *The trumpet ſhall ſound,* and the dead ſhall be raiſed.

A. Yes, All ſhall riſe again, *both juſt and unjuſt.*

Act. 24.15. There ſhall be a reſurrection *of the dead,* both of the juſt and unjuſt.

A. All ſhall riſe again *at the laſt day.*

Joh.6.54. *I will raiſe him up* at the laſt day.

A. Being raiſed up, *they ſhall* all *appeare before the*

2 Cor. 5.10, We muſt all appeare before the judgment ſeat of Chriſt,

ment seat of Christ, To receive according to that they have done in the body, whether it be good or evil.

And that the righteous shall goe into life eternall.

And the wicked into everlasting punishment.

Q. *What shall become of the righteous?*

Q. *And what shall become of the wicked?*

FINIS.

judgement seat of Christ, that they may receive according to that they have done in the body, whether it be good or evil.

A. The righteous shall then *goe into eternall life.*

A. The wicked shall *goe into everlasting punishment.*

that every one may receive the things done in the body, whether it be good or evil,

Mat. 25. 46. *The righteous shall goe into eternall life.*

Mat. 25. 46. *These shall goe into everlasting punishment.*

FINIS.

A POST-SCRIPT to the people,

IF any ſhall find themſelves ignorant of theſe things, I hope they will ſee good cauſe not to preſume to come to the Lords Table.

To the Miniſters and Elders.

IF we ſhall finde any ſuch, I hope we ſhall ſee good cauſe, for preſent, to ſuſpend and debarre them from the ſame, and yet leave them without juſt cauſe of complaint or offence.